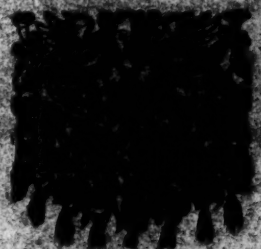
WHEREVPON

IT WAS AGREED BY

the Archbishops and Bishops of
both Prouinces, and the
whole Clergie:

In the Conuocation holden at London
in the yeare of our Lord GOD 1562.
According to the computation of
the Church of England.

For the auoyding of the diuersities of
opinions, and for the stablishing of con-
sent touching true Religion.



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ARTICLES OF RELIGION.

1

¶ Of Faith in the holy TRINITIE.

THere is but one liuing and true God, euerlasting, without body, parts, or passions, of infinite power, wisedome, and goodnesse, the maker and preseruer of all things both visible and inuisible. And in vnity of this Godhead there bee three persons, of one substance, power and eternity, the Father, the Sonne, and holy Ghost.

2

¶ Of the Word or Sonne of God which was made very man.

THe Sonne, which is the Word of the Father, begotten from euerlasting of the Father, the very and eternall God, of one substance with the Father, tooke mans nature in the wombe of the blessed Virgin, of her substance: so that two whole and perfect natures, that is to say, the Godhead and manhood, were ioyned together in one person,

neuer to be diuided, whereof is one Christ, very God and very man, who truely suffered, was crucified, dead, and buried, to reconcile his Father to vs, and to be a sacrifice, not onely for originall guilt, but also for all actuall sinnes of men.

3.

¶ Of the going downe of Christ into Hell.

AS Christ died for vs, and was buried: so also is it to be beleeued that he went downe into hell.

4.

¶ Of the Resurrection of Christ.

CHrist did truely rise againe from death, and tooke againe his body, with flesh, bones, and all things appertaining to the perfection of mans nature, wherewith hee ascended into heauen, and there sitteth, vntill hee returne to iudge all men at the last day.

5.

¶ Of the holy Ghost.

THe holy Ghost, proceeding from the Father and the Sonne, is of one Substance, Maiestie and Glory, with the Father and the Sonne, very and eternall God.

6

¶ Of the sufficiencie of the holy Scriptures for Saluation.

HOly Scripture containeth all things necessary to saluation: so that whatsoeuer is not read therein, nor may bee proued thereby, is not to bee required of any man, that it should bee beleeued as

an

an Article of the faith, or bee thought requisite or necessary to saluation. In the name of the holy Scripture, wee doe vnderstand those Canonicall Bookes of the Old and New Testament, of whose authority was neuer any doubt in the Church.

¶ Of the names and number of the Canonicall Bookes.

Genesis.
Exodus.
Leuiticus.
Numeri.
Deuteronomium.
Iosue.
Iudges.
Ruth.
The 1. Booke of Samuel.
The 2. Booke of Samuel.
The 1. Booke of Kings.
The 2. Booke of Kings.
The 1. Booke of Chroni.
The 2. Booke of Chroni.
The 1. Booke of Esdras.
The 2. Booke of Esdras.
The Booke of Hester.
The Booke of Iob.
The Psalmes.
The Prouerbs.
Ecclesiast. or Preacher.
Cantica, or songs of Salo.
4. Prophets the greater.
12. Prophets the lesse.

And the other Bookes (as Hierome saith) the Church doeth reade for example of life and instruction of maners: but yet doeth it not apply them to establish any doctrine. Such are these following.

The 3. Booke of Esdras.
The 4. Booke of Esdras.
The Booke of Tobias.
The Booke of Iudith.
The rest of the Booke of Hester.
The Booke of Wisdome
Iesus the sonne of Sirach.
Baruch the Prophet.
The Song of the three children.
The story of Susanna.
Of Bel and the Dragon.
The prayer of Manasses.
The 1. Booke of Macab.
The 2. Booke of Macab.

All the Bookes of the New Testament, as they are commonly receiued, we doe receiue and account them Canonicall.

7.

¶ Of the Old Testament.

THe Old Testament is not contrary to the New, for both in the Olde and New Testament euerlasting life is offered to mankinde by Christ, who is the onely Mediator betweene God and man, being both God and man. Wherefore they are not to bee heard which feine that the old Fathers did looke only for transitorie promises. Although the Law giuen from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the Ciuill precepts thereof ought of necessitie to bee receiued in any Common wealth: yet notwithstanding, no Christian man whatsoeuer, is free from the obedience of the Commandements, which are called Morall.

8.

¶ Of the three Creeds.

THe three Creedes, Nice Creede, Athanasius Creed, and that which is commonly called the Apostles Creed, ought throughly to be receiued and beleeued: for they may bee prooued by most certaine warrants of holy Scripture.

9.

¶ Of originall birth or sinne.

ORiginall sinne standeth not in the following of Adam, (as the Pelagians doe vainely talke) but it is the fault and corruption of the nature of euery man

man, that naturally is ingendred of the off-spring of Adam, whereby man is very farre gone from originall righteoulnes, and is of his owne nature enclined to euill, so that the flesh lusteth alwayes contrary to the spirit, and therefore in euery person borne into this world, it deserueth Gods wrath and damnation. And this infection of nature doeth remaine, yea in them that are regenerated, whereby the lust of the flesh, called in Greeke φρόνημα σαρκὸς, which some doe expound the wisedome, some, sensuality, some the affection, some the desire of the flesh, is not subiect to the Law of God. And although there is no condemnation for them that beleeue and are baptized, yet the Apostle doeth confesse that concupiscence and lust, hath of it selfe the nature of sin.

10.

¶ Of free will.

THe condition of man after the fall of Adam, is such, that he cannot turne and prepare himselfe by his owne naturall strength and good workes to faith and calling vpon God: Wherefore we haue no power to doe good workes pleasant and acceptable to God, without the grace of God by Christ preuenting vs, that we may haue a good will, and working with vs, when we haue that good will.

11

¶ Of the Iustification of man.

WE are accounted righteous before God, onely for the merite of our Lord and Sauiour Iesus Christ by faith, and not for our owne workes, or deseruings. Wherefore, that wee are iustified by faith

faith onely, is a most wholsome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

12.

¶ Of good workes.

ALbeit that good workes, which are the fruits of faith, and follow after Justification, cannot put away our sinnes, and endure the severitie of Gods iudgement, yet are they pleasing and acceptable to God in Christ, and doe spring out necessarily of a true and lively faith, in so much that by them a lively faith may be as evidently knowne, as a tree discerned by the fruit.

13.

¶ Of workes before Iustification.

WOrkes done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesu Christ, neither doe they make men meet to receive grace, or (as the Schoole authors say) deserve grace of congruitie: yea rather for that they are not done as God hath willed and commanded them to be done, wee doubt not but they have the nature of sinne.

14.

¶ Of workes of Supererogation.

VOluntary workes besides, over and above Gods Commaundements, which they call workes of Supererogation, cannot be taught without arrogancie and impietie. For by them men doe

doe declare that they doe not onely render vnto God as much as they are bound to doe, but that they doe more for his sake, then of bounden duety is required: Whereas Christ saith plainely, When yee haue done all that are commanded to you, say, We are vnprofitable seruants.

15.

¶ Of Christ alone without sinne

Christ in the trueth of our nature, was made like vnto vs in all things, sinne onely except, from which he was clearely voyd, both in his flesh and in his Spirit. He came to be a Lambe without spot, who by sacrifice of himselfe once made, should take away the sinnes of the world: and sinne (as S. Iohn saith) was not in him. But all we the rest, (although baptized, and borne againe in Christ) yet offend in many things, and if we say we haue no sinne, we deceiue our selues, and the trueth is not in vs.

16.

¶ Of sinne after Baptisme.

Not euery deadly sinne willingly committed after Baptisme, is sinne against the holy Ghost, and vnpardonable. Wherefore, the grant of repentance is not to be denied to such as fall into sinne after Baptisme. After wee haue receiued the holy Ghost, we may depart from grace giuen, and fall into sinne, and by the grace of God (wee may) arise againe, and amend our liues. And therefore, they are to be condemned, which say they can no more sinne as long as they liue here, or denie the place of forgiuenesse to such as truely repent.

17.

¶ Of Predestination and Election.

PRedestination to life, is the euerlasting purpose of God, whereby (before the foundations of the world were laid) hee hath constantly decreed by his counsell, secret to vs, to deliuer from curse and damnation, those whom hee hath chosen in Christ out of mankinde, and to bring them by Christ to euerlasting saluation, as vessels made to honour. Wherefore they which bee indued with so excellent a benefite of God, bee called according to Gods purpose by his Spirit working in due season: they through grace obey the calling: they bee iustified freely: they be made sons of God by adoption: they be made like the Image of his only begotten Sonne Iesus Christ: they walke religiously in good workes, and at length by Gods mercy, they attaine to euerlasting felicitie.

As the godly consideration of Predestination and our Election in Christ, is full of sweete, pleasant, and vnspeakeable comfort to godly persons, and such as feele in themselues the working of the Spirit of Christ, mortifying the workes of the flesh, and their earthly members, and drawing vp their minde to high and heauenly things, as well because it doeth greatly establish and confirme their faith of eternall saluation to be enioyed through Christ, as because it doeth feruently kindle their loue towards God: So, for curious and carnall persons, lacking the Spirit of Christ, to haue continually before their eyes the sentence of Gods predestination, is a most dangerous downefall, whereby the deuill

doeth

doeth thrust them either into desperation, or into reckelesnesse of most vncleane liuing, no lesse perillous then desperation.

Furthermore, wee must receiue Gods promises, in such wise, as they be generally set foorth to vs in holy Scriptures: and in our doings, that will of God is to be followed, which we haue expressly declared vnto vs in the word of God.

18

¶ Of obtaining eternall saluation, onely by the Name of Christ.

They also are to be had accursed, that presume to say, that euery man shall be saued by the law or sect which he professeth, so that hee bee diligent to frame his life according to that law, and the light of nature. For holy Scripture doth set out vnto vs onely the Name of Iesus Christ, whereby men must bee saued.

19

¶ Of the Church.

The visible Church of Christ, is a congregation of faithfull men, in the which the pure word of God is preached, and the Sacraments be duely ministred, according to Christs ordinance, in all those things that of necessitie are requisite to the same.

As the Church of Hierusalem, Alexandria, and Antioch haue erred: So also the Church of Rome hath erred, not onely in their liuing and manner of ceremonies, but also in matters of faith.

20.

¶ Of the authoritie of the Church.

THe Church hath power to decree Rites or Ceremonies, and authoritie in controuersies of faith: And yet it is not lawfull for the Church to ordaine any thing that is contrary to Gods word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherfore, although the Church be a witnes and a keeper of holy writ: yet as it ought not to decree any thing against the same, so besides the same, ought it not to enforce any thing to bee beleeued for necessitie of saluation.

21.

¶ Of the authority of Generall Councels.

GEnerall Councels may not bee gathered together without the commandement and will of Princes. And when they be gathered together (forasmuch as they bee an assembly of men, whereof all bee not gouerned with the Spirit and word of God) they may erre, and sometime haue erred, euen in things pertaining vnto God. Wherefore things ordeined by them as necessary to saluation, haue neither strength nor authoritie, vnlesse it may bee declared that they be taken out of holy Scripture.

22.

¶ Of Purgatory.

THe Romish doctrine concerning Purgatory, Pardons, worshipping and adoration aswell of Images, as of reliques, and also inuocation of Saints,

Saints, is a fond thing, vainely inuented, and grounded vpon no warranty of Scripture, but rather repugnant to the word of God.

23.

¶ Of ministring in the Congregation.

IT is not lawfull for any man to take vpon him the office of publique preaching, or ministring the Sacraments in the Congregation, before hee bee lawfully called and sent to execute the same. And those wee ought to iudge lawfully called and sent, which bee chosen and called to this worke by men who haue publike authority giuen vnto them in the congregation, to call and send Ministers into the Lords vineyard.

24.

¶ Of speaking in the Congregation, in such a tongue as the people vnderstandeth.

IT is a thing plainely repugnant to the word of God, and the custome of the Primitiue Church, to haue publike prayer in the Church, or to minister the Sacraments in a tongue not vnderstanded of the people.

25.

¶ Of the Sacraments.

SAcraments ordained of Christ, be not onely badges or tokens of Christian mens profession: but rather they bee certaine sure witnesses and effectuall signes of grace and Gods good will towards vs, by the which he doeth worke inuisibly in vs, and doeth not onely quicken, but also strengthen

and confirme our faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptisme, and the Supper of the Lord.

Those fiue commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimonie, and extreame Unction, are not to bee counted for Sacraments of the Gospell, being such as haue growen, partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures: but yet haue not like nature of Sacraments with Baptisme and the Lords Supper, for that they haue not any visible signe or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed vpon, or to be carried about, but that we should duely vse them, they haue a wholsome effect or operation: But they that receiue them vnworthily, purchase to themselues damnation, as S. Paul saith.

26

¶ Of the vnworthinesse of the Ministers, which hinder not the effect of the Sacraments

Although in the visible Church the euill be euer mingled with the good, and sometime the euill haue cheife authority in the ministration of the word and Sacraments: yet forasmuch as they doe not the same in their owne name, but in Christs, and doe minister by his commission and authority, wee may vse their ministery, both in hearing the word of God, and in the receiuing of the Sacraments.

ments. Neither is the effect of Christs ordinance taken away by their wickednesse, nor the grace of Gods gifts diminished from such, as by faith, and rightly, doe receiue the Sacraments ministred vnto them, which be effectuall, because of Christs institution and promise, although they be ministred by euill men.

Neuertheless, it appertaineth to the discipline of the Church, that inquiry be made of euill Ministers, and that they bee accused by those that haue knowledge of their offences: and finally being found guiltie, by iust iudgement, be deposed.

27.
Of Baptisme.

BAptisme is not onely a signe of profession, and marke of difference, whereby Christian men are discerned from others that bee not Christened: but it is also a signe of Regeneration or new birth, whereby, as by an instrument, they that receiue Baptisme rightly, are grafted into the Church: the promises of the forgiuenesse of sinne, and of our adoption to be the sonnes of God, by the holy Ghost, are visibly signed and sealed: faith is confirmed: and grace increased by vertue of prayer vnto God. The Baptisme of yong children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

28.
¶ Of the Lords Supper.

THe Supper of the Lord is not onely a signe of the loue that Christians ought to haue among them.

themselues one to another: but rather it is a Sacrament of our redemption by Christes death. In so much that to such as rightly, worthily, and with faith receiue the same, the bread which wee breake, is a partaking of the Body of Christ: and likewise the cup of blessing, is a partaking of the Blood of Christ.

Transubstantiation (or the change of the substance of bread and wine) in the Supper of the Lord, cannot bee prooued by holy writ: but it is repugnant to the plaine wordes of Scripture, ouerthroweth the nature of a Sacrament, and hath giuen occasion to many superstitions.

The Body of Christ is giuen, taken, and eaten in the Supper onely after an heauenly and spirituall manner. And the meane whereby the Body of Christ is receiued and eaten in the Supper, is faith.

The Sacrament of the Lords Supper was not by Christes ordinance reserued, caried about, lifted vp, or worshipped.

29.

¶ Of the wicked which eat not the body of Christ in the vse of the Lords Supper

THe wicked, and such as be voyd of a liuely faith, although they doe carnally and visibly presse with their teeth (as S. Augustine saith) the Sacrament of the body and blood of Christ: yet in no wise are they partakers of Christ, but rather to their condemnation doe eate and drinke the signe or Sacrament of so great a thing.

¶ Of

30.

¶ Of both kinds.

THe cup of the Lord is not to be denied to the Lay people. For both the parts of the Lords Sacrament, by Christes ordinance and commandement ought to be ministred to all Christian men alike.

31.

¶ Of the one oblation of Christ finished vpon the Crosse.

THe offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sinnes of the whole world, both originall and actuall, & there is none other satisfaction for sinne, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said that the Priests did offer Christ for the quicke and the dead, to haue remission of paine or guilt, were blasphemous fables and dangerous deceits.

32.

¶ Of the Mariage of Priests.

BIshops, Priests, and Deacons, are not commanded by Gods Law, either to vow the estate of single life, or to abstaine from marriage, Therefore it is lawfull also for them, as for all other Christian men, to Marry at their owne discretion, as they shall iudge the same to serue better to godlinesse.

33.

¶ Of excommunicate persons, how they are to be auoyded.

THat person which by open denunciation of the Church, is rightly cut off from the vnitie of the

Church, and excommunicated, ought to bee taken of the whole multitude of the faithfull as an Heathen and Publicane, vntill hee be openly reconciled by Penance, and receiued into the Church by a Iudge that hath authority thereunto.

34.

¶ Of the Traditions of the Church.

IT is not necessarie that Traditions and Ceremonies be in all places one, or vtterly like, for at all times they haue been diuers, and may bee changed according to the diuersitie of Countreys, times, and mens manners, so that nothing be ordained against Gods word. Whosoeuer through his priuate iudgement, willingly and purposely doeth openly breake the Traditions and Ceremonies of the Church, which be not repugnant to the word of God, and be ordained and approoued by common authoritie, ought to bee rebuked openly, (that other may feare to doe the like) as he that offendeth against the common Order of the Church, and hurteth the authoritie of the Magistrate, and woundeth the consciences of the weake brethren.

Euery particular or nationall Church, hath authority to ordaine, change, and abolish Ceremonies or Rites of the Church ordained onely by mans authority, so that all things be done to edifying.

35.

¶ Of Homilies.

THe second Booke of Homilies, the seuerall titles whereof wee haue ioyned vnder this Article, doth containe a godly and wholesome doctrine, and

and necessary for these times, as doeth the former booke of Homilies, which were set forth in the time of Edward the first: and therefore wee iudge them to be read in Churches by the Ministers diligently and distinctly, that they may be understanded of the people.

¶ Of the names of the Homilies.

1 OF the right vse of the Church.
2 Against perill of Idolatry.
3 Of the repairing and keeping cleane of Churches.
4 Of good workes, first of fasting.
5 Against gluttony and drunkennesse.
6 Against excesse of apparell.
7 Of prayer.
8 Of the place and time of prayer.
9 That common prayers and Sacraments ought to bee ministred in a knowne Tongue.
10 Of the reuerent estimation of Gods word.
11 Of almes doing.
12 Of the Natiuitie of Christ.
13 Of the Passion of Christ.
14 Of the Resurrection of Christ.
15 Of the worthy receiuing of the Sacrament of the Body and Blood of Christ.
16 Of the gifts of the holy Ghost.
17 For the Rogation dayes.
18 Of the state of Matrimony.
19 Of Repentance.
20 Against Idlenesse.
21 Against Rebellion.

36.

¶ Of consecration of Bishops and Ministers.

THe Booke of Consecration of Archbishops, and Bishops, and ordering of Priests and Deacons, lately set foorth in the time of Edward the first, and confirmed at the same time by authority of Parliament, doeth containe all things necessary to such consecration and ordering: neither hath it any thing, that of it selfe is superstitious or vngodly. And therefore, whosoeuer are consecrated, or ordered according to the Rites of that Booke, since the second yeere of the aforenamed King Edward, vnto this time, or hereafter shall bee consecrated or ordered according to the same Rites, wee decree all such to be rightly, orderly, and lawfully consecrated and ordered.

37.

¶ Of the Ciuill Magistrates.

THe Queenes Maiestie hath the chiefe power in this Realme of England, and other her Dominions, vnto whom the chiefe gouernement of all estates of this Realme, whether they bee Ecclesiasticall or Ciuill, in all causes doeth appertaine, and is not, nor ought to bee subiect to any forreine Iurisdiction.

Where wee attribute to the Queenes Maiestie the chiefe gouernement, by which titles wee vnderstand the mindes of some slanderous folkes to bee offended: wee giue not to our Princes the ministring, either of Gods word, or of the Sacraments, the which thing the Iniunctions also lately set

foorth

forth by Elizabeth our Queene, doe most plainely testifie: but that onely prerogatiue which wee see to haue been giuen alwayes to all godly Princes in holy Scriptures by God himselfe, that is, that they should rule all estates and degrees committed to their charge by God, whether they be Ecclesiasticall or Temporall, and restraine with the Ciuill sword the stubborne and euill doers.

The Bishop of Rome hath no Iurisdiction in this Realme of England.

The Lawes of the Realme may punish Christian men with death, for heinous and grieuous offences.

It is lawfull for Christian men, at the commandement of the Magistrate, to weare weapons, and serue in the warres.

38.
¶ Of Christian mens goods, which are not common.

THe riches and goods of Christians are not common, as touching the right, title, and possession of the same, as certaine Anabaptists do falsely boast. Notwithstanding euery man ought of such things as he possesseth, liberally to giue almes to the poore, according to his ability.

39.
¶ Of a Christian mans oath.

AS wee confesse that vaine and rash swearing is forbidden Christian men by our Lord Iesus Christ, and James his Apostle: So we iudge that Christian Religion doth not prohibite, but that a

man may sweare when the Magistrate requireth, in a cause of faith and charity, so it be done according to the Prophets teaching, in Justice, Judgement, and Trueth.

40.

¶ The Ratification.

THis Booke of Articles before rehearsed, is againe approoued, and allowed to bee holden and executed within the Realme, by the assent and consent of our Soueraigne Lady, ELIZABETH by the grace of God, of England, France and Ireland Queene, Defender of the Faith, &c. Which Articles were deliberately read, and confirmed againe by the subscription of the hand of the Archbishop and Bishops of the vpper House, and by the subscription of the whole Clergie in the neather House in their Conuocation, in the yere of our Lord 1571.

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FINIS.

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